

Hawaiian Church Chronicle

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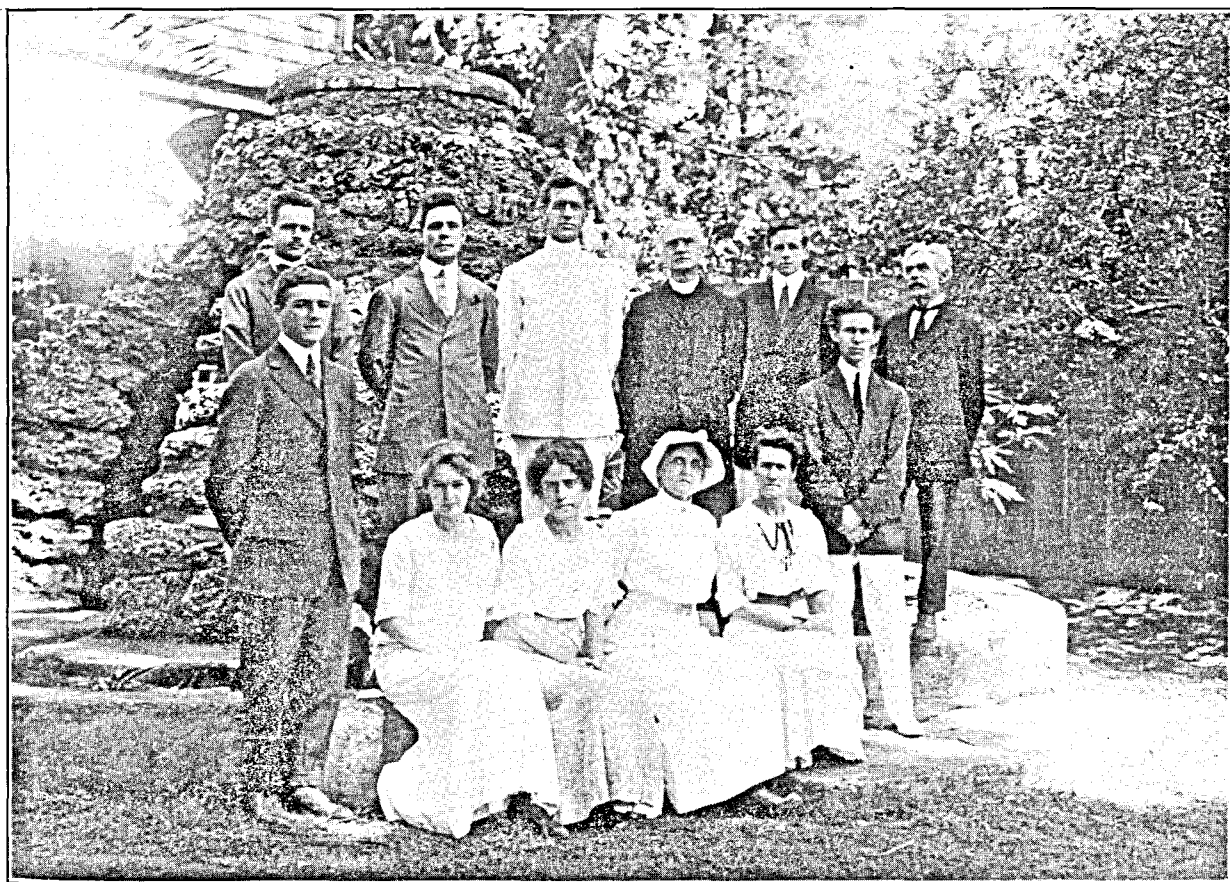
"SPEAKING THE TRUTH IN LOVE"

[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

Vol. VIII.

HONOLULU, T. H., AUGUST, 1915

No. 3



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. VIII.

HONOLULU, T. H., AUGUST, 1915

No. 3

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

AUGUST, : : : 1915

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
E. W. JORDAN, - - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H. Advertising rates made known upon application.

CALENDAR.

August 22—12th Sunday after Trinity.
24—St. Bartholomew.
29—13th Sunday after Trinity.
Beheading of St. John Baptist.
September 5—14th Sunday after Trinity.
12—15th Sunday after Trinity.
19—16th Sunday after Trinity.
21—St. Matthew, Evangelist.
26—17th Sunday after Trinity.



ACCURACY IN REPORTS.

Everyone who is called upon to make parochial reports knows that to be accurate is a very difficult task.

For instance in making out the list of communicants it is impossible to be exact. A careful parish priest is to make his annual report and in order to do so he takes his communicant list and goes over it. Here is "A" who has been seen at Communion two or three years ago, but has not been in Church for over a year. He cannot be stricken off the list because next week he may come to the Holy Communion, and then again, "A's" wife and children attend Church.. So he is counted as a communicant.

Then there is "B." He contributes to the parish funds, he has been Confirmed and has been at the Holy Communion, but that was years ago. He is a genial man and a good one, and he would say to a census taker that he belonged to the Church.. Shall he be counted as a communicant? Potentially he is one—actually he is not. Most clergymen put a pencil mark opposite the name of such a man, which means he is not to be counted in the report as a communicant, but the hope is that he will some time exercise his

right and that the pencil mark may be rubbed out.

So we might go on. It is often the case that when a new rector comes to a parish he goes over the communicant list and strikes off 20 to 30 per cent of the names on the communicant list because he does not know the history of each case as his predecessor did.

But it is not such inaccuracies which we have in mind. The secretary of Convocation has always submitted to the Bishop of Honolulu, tables of statistics compiled from reports for him to look over before the Journal is printed. The Rev. J. Knox Bodel recently sent the Bishop such a table. There were among the columns two which read, "No. of communicants reported last year," and "Present number."

The Bishop, who carries figures in his memory without trouble, at once saw that the figures given under "No. reported last year" were in many cases incorrect. Some put no figures at all in that column, others were incorrect. Those who made the reports did not do what might readily have been done—refer to the last journal and find out how many were reported last year. In some cases there appeared to be a loss of communicants from the figures in the new tables while a reference to last year's journal and a correction showed an increase.

A like inaccuracy is in reports sent to the officers of the Woman's Auxiliary. On comparing the report of the secretary it does not agree with that of the treasurer, etc. This sometimes comes from one officer ending the year on April 30th as the Canons direct, and the other ending it the week before Convocation.

All should be careful to be as accurate as possible. There are some people who object to reports. They say: "What does it matter reporting what we have done, as long as we do it?" The answer is that business methods lead one to make a record of all things pertaining to an organization. What is worth doing is worth doing correctly. There are some who see no use in parochial reports. Without them how can Convocation or the General Church levy assessments or arrange apportionments? How can a Bishop at his desk find out just what the state of a parish or mission is in a vital

or financial way if he cannot take up a journal and see the figures?

We are glad to say that the Clergy now in the Islands are careful about their parish registers. The Bishop usually inspects such books carefully at the time of his visitation and asks questions and makes suggestions. Entries should be made at once of all Baptisms and Burials. Now under the Canons those who are married have to sign the register if it is practicable, and it should always be made practicable.. This business part of a parish should be conducted on the best business principles and carried out by the most approved business methods. We want not only religion in business, but we want also business in religion.



ENDOWMENTS.

Some years ago a gentleman called upon the Bishop and said: "I believe in moderate endowments. I do not believe in endowments which take away the necessity of reasonable giving by the people, but I believe in endowments which will enable the people of a congregation to get something better than they could obtain without an endowment." With that the gentleman told the Bishop that he wished to give \$5,000.00 as an endowment, the interest of which should be used towards the payment of the salary of an organist.. This made it possible, with what the people give, to pay a reasonable salary to the Cathedral organist who plays at the services on Sunday and on week days. This has not relieved the people from their obligations of supporting an organist in any way whatever.

Another gentleman whose words showed that he had the same ideas gave \$10,000.00 towards the endowment of the Hawaiian pastorate at the Cathedral. This has not in the least led the people to think that they need not give. On the contrary they have added \$2,000.00 to this endowment and intend to add more, and in addition, whereas when the gift was made the Hawaiian congregation raised for all purposes \$717.00 during the twelve months for the year ending April 30th, 1915, the congregation raised by pledges and offerings, \$1246.00 and in addition to that its Guild and Auxiliaries gave to outside work many hundreds of

dollars. The endowment has not lessened the giving, but encouraged it.

ENDOWMENTS NEEDED.

Some years ago a Canon was passed directing that each parish and mission take up an annual collection for an endowment fund for the parish or mission. This has never been entered into with any degree of earnestness and the amounts on hand are small and are bothersome of the Treasurer of the Church Corporation who has charge of them. But the annual collection serves the purpose of keeping the idea of an endowment before the people.

We call the attention of our people to the need of endowments for the parishes or missions, especially perhaps, of those in country places. In these a reasonable endowment would ensure the maintenance of the services when those now living have passed out of the world.

Wills should be made leaving the money for endowments to "The Protestant Episcopal Church in the Hawaiian Islands." This is a duly incorporated body under the laws of the Territory of Hawaii. The Bishop of Honolulu is ex-officio president. The directors, of whom there are seven, are elected at each annual Convocation of the Missionary District of Honolulu. The directors comprise some of the best business men in the Islands.

The corporation named is by its charter especially empowered to act as trustee for all endowments for parishes, missions, schools and other institutions of the Church.

THE CLUETT HOUSE.

When the late George B. Cluett bought the property of the late James F. Morgan and gave it to the Church to be used as a home for girls, the Bishop had on hand several thousand dollars which he had collected for the purchase of the house. With the written consent of donors this money was turned into an Endowment Fund which, with a further gift, amounted to \$10,000.00 when it was handed over to the treasurer of the Church Corporation. It may be imagined how valuable such an endowment is and what good it enables us to do.

ST. ANDREW'S PRIORY.

Business men of the Islands say that St. Andrew's Priory should have a reasonable endowment that its future may be assured. The late Charles M. Cooke, without being approached on the matter, sent the Bishop \$5,000.00 to be used as

the beginning of an Endowment Fund. As a business men he believed that the Priory, after its splendid work, should have an endowment.

Another man in the Islands, one of the foremost business men, has written to the Bishop that he is in entire sympathy with the idea of an endowment for the Priory.

To go back some years. Queen Emma, as we know, was instrumental in founding St. Andrew's Priory. Under the terms of her will the school receives \$600.00 a year which is to be used for scholarships. If Queen Emma had known that her estate would increase so largely in value, we believe that she would have left a far larger annuity to the Priory.

Under the terms of the Charles R. Bishop Trust the Priory receives \$300.00 a year which is to be used for part scholarships for four Hawaiian or part-Hawaiian girls. Reports are made each year to the Trustees, on the use of their money.

Another Estate has for years given the Priory \$300.00 a year. This is an annual gift and as such of course could be stopped. This sum is used for part scholarships, although there is no direction on the part of the Trustees that it is to be so used.

The late A. S. Cleghorn left \$1,000 in his will to the Priory. This is invested and the income used as required. There was no direction as to the use of the money.

A lady pays annually the interest on \$2,000.00 for a scholarship at the Priory, and she informs us that the principal will be paid to the Church Corporation under a provision in her will.

There are a number of other scholarships—one from the Junior Auxiliary of the Diocese of Chicago in memory of the girls of the Junior Auxiliary who were burned in the fire at the Iroquois theater.

In any deserving case friends are approached and so it is that there are always a number of special scholarships provided either by people in the Islands or by societies or individuals among Church friends on the Mainland.

It is thought that with the knowledge of these facts interest will be aroused. St. Andrew's Priory is conducted at a cost that surprises business men and women that so much can be done and well done for such a small sum. It is accomplished because of careful management and because workers are engaged who have the idea of service strongly in their hearts. Those who apply for positions are frankly told what the situation is and told further that only those should come who are moved by a desire to render helpful service in an institution which

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Some time ago Mrs. John E. Baird conceived the idea of raising an endowment for St. Andrew's Priory. She has the subject much at heart. She has plans for the working out of her idea and we hope and pray that she will be successful.

All money for the endowment of St. Andrew's Priory should be devised in a will to "The Protestant Episcopal Church in the Hawaiian Islands," and then the terms of the trust should be stated explicitly. It would be a cause of great thankfulness to the Bishop and all concerned if an endowment which should amount, with what we have, to a total of \$100,000, could be assured before they are called to relinquish their work here.

OTHER ENDOWMENTS.

We might go on and mention in detail other institutions needing endowments, but we have said enough at this time, except to say that St. Mary's needs an endowment, and so does St. Mark's.

IOLANI.

Iolani is a mission school which had an attendance last year of 165 boys. Through it in the past twelve years many have been brought to Baptism and Confirmation and six of its students have, after Baptism and Confirmation and years of study, become catechists who have done excellent work among their own people and two have studied for Holy Orders. It has not appealed to the public because its work has been quiet and nothing has been done for show or to attract attention. Its faculty last year was as good as that of any school in the Islands. Its work has been such that the boys encouraged to learn trades, are doing exceedingly well. We do not aim to turn out clerks or seekers after political jobs or to educate away from manual work. Our boys have all found work and we do not know of any not doing well. It is not run in competition with any other institution, it criticizes none, it has a work to do and does it at less cost than any school in the Islands. What we

do need is part scholarships for deserving boys. It is easier to get scholarships for girls. We have always a large number of boys who try to work their way along. We have always many orphans or half orphans of whom we take care whether we have money in sight or not, and yet we have never begged for money to meet a deficit.

We do not believe that every boy who comes along,—Chinese, Japanese, Korean or Hawaiian,—should be prepared for college. We believe that he should be well grounded in the principles underlying knowledge, that he should be trained to think and encouraged to learn some trade by which he can earn his living. Electricians, wireless operators, carpenters, lens grinders, machinists,—we have many of our old boys in such lines of work. We work quietly along, adding men to our Missions and workers in Islands industries and we are glad to get help to carry on the quiet, thorough work which we are doing.

Last year we extended the course. That was because the boys themselves worked up a sufficient income to pay for an efficient teacher.

On the front page will be found the faculty at Iolani last year. Two of those in the picture have left, others have been obtained. The women who are seated are from the left, Miss Miller, who will give all her time to the Priory next year; Mrs. Searle, who has the beginners; Miss Emerson, who, as teacher of mathematics, has her superior nowhere on the Islands, and Mrs. James Woolaway, who, as matron, has the confidence of everyone. To the right, Mr. D. P. Blue, has charge of the manual training. The rest of the faculty will be G. V. Blue, Jan Mowatt, Robert Spencer, Edward Stannard. In the center is the Rev. L. Kroll, principal, and the Bishop of Honolulu, Warden.



YOUNG MORMONISM.

In October, 1913, there sat in the seat behind the Bishop of Honolulu the young, vigorous, active Bishop of Utah, the late Rt. Rev. Franklin S. Spalding. One day he handed the writer a pamphlet

issued by him in which was an article on the "Book of Abraham," a book which in its preface claims to be a translation by Joseph Smith, "of some ancient records from the Catecombs of Egypt—the writings of Abraham when he was in Egypt written down by his own hand upon papyrus." Being conversant with Mormonism we were at once interested and saw immediately the importance of Bishop Spalding's paper. Unfortunately the pamphlet was left in the desk where the House of Bishops sat, but its import was remembered.

Bishop Spalding in the pamphlet told of suggesting to the Mormon authorities the submission of the Egyptian writings to Egyptologists. They agreed to this and the writings were pronounced genuine Egyptian documents. Now here is the point: When Joseph Smith made his

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supposed translation no one could prove that it was not correct for the hieroglyphics could not be read. Many scholars can now read them easily. The leaders of the Mormons in their great faith believed that the scholars would verify Smith's translation and thus convince men of the Prophet's mission and the truth in Mormonism.

But the facts are that the scholars immediately saw that Smith's translation was purely imaginary.

Professor Banks, the archaeologist, writing in a New York paper says of the hieroglyphics: "They make no mention of Abraham in Egypt.. They are merely short prayers to the Egyptian sun god." The inscriptions are found under the heads of mummies. "They may be seen in every museum or purchased in Cairo by any traveller. So instead of verifying Smith's translation the scholars presented to the world scientific and absolute proof that Joseph Smith was not inspired to translate the inscriptions, that his alleged translations were wholly imaginary and that the Book of Abraham was not a translation of the inscriptions at all." It appears that these facts have had a great effect upon the young Mormons. They argue if this Book of Abraham is a fraud put forth by Joseph Smith, the Book of Mormon put forth by the same man is also likely to be a fraud.

The growth of critical inquiry has been such that there has been great trouble in the University of Utah. Four non-Mormon professors were expelled and the Mormon regents refusing to explain, fourteen more of the faculty resigned.

Bishop Spalding, whose action led to this progressive movement, was a man who was most friendly with the Mormons, as were his predecessors, Bishop Leonard and Bishop Tuttle.. Senator Smoot when here spoke most feelingly of the death of Bishop Spalding and told us that when Bishop Spalding was in Washington he usually was the Senator's guest.

Bishop Spalding's pamphlet contains a plain, frank statement of the scientists and the answers of the Mormon leaders, but to an unbiased mind it was a blow at the entire foundation of Mormonism by

showing Joseph Smith to have perpetrated a fraud when he set forth the Book of Abraham. It did not hint that the Book of Mormon set forth by the same man would naturally come under suspicion, but intelligent young Mormons saw the natural conclusion and reached it.



BISHOP TO VISIT JAPAN.

For some time Mrs. Restarick has been far from well, and a change was advised. It has been made possible for the Bishop to take her on a trip to Japan where they will stay a month, probably.. The Bishop may visit China before his return and see the Mission work of the Church at various points.

For many years the Bishop has hoped that one day he would be able to make this journey and he is thankful for this opportunity. It is sincerely to be hoped that Mrs. Restarick will benefit by the change and rest.

The Bishop has, as far as possible, arranged for the carrying on of the work during his absence. If he had known that he was to go he would have tried to visit Hawaii during July, although with two Clergy short in Honolulu he has felt it necessary to stay and supply the needs. Since Mr. Kroll's absence he has usually preached at the Hawaiian service and has celebrated the Holy Communion at 9:15 A. M. service. The Rev. Y. S. Mark has most kindly helped out by taking services at St. Mary's, at the Hawaiian service at the Cathedral, and he has taken service and preached at St. Elizabeth's when the Rev. Mr. Merrill has gone to the Church of Epiphany. With Mr. Murphy here and with Mr. Kroll soon to return, and Canon Ault having had a short vacation, services will be provided for.

The Bishop's family will certainly be a scattered one. With Mrs. Withington in England, with Arthur Restarick in New York, and Mrs. McGrew in Honolulu and the Bishop and Mrs. Restarick in Japan, they will be on a far flung line.

The Bishop has stood the work this summer very well, but he hopes that Mrs. Restarick and himself will return with renewed strength.

THE CATHEDRAL.

During July and August the 5:30 P. M. daily service was omitted at the Cathedral. The 8:45 A. M. service was held as usual.

As is usual the summer congregations have been small because so many of our people are out of town.

The Cathedral was never so crowded as it was at the last organ recital given by Harold Gregson. A large number of people sat in the ambulatory, there were chairs in the aisles and in every available space and all were occupied. Mr. Gregson certainly did the community a service in the attention which he drew to organ music.

It is gratifying to know that Mr. Gregson unreservedly praised the organ in

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every particular. He stated that for its size it is one of the very best organs he ever played. Mr. Thorly, another organist of world-wide reputation who has favored us with his playing at the Cathedral, gave unreservedly the same high praise to the instrument. It certainly reflects credit upon Messrs. Hillgreen and Lane, the builders, and upon Reginald Carter and George F. Davies, who worked so assiduously to get the best organ they could procure for the money. It was a wise thing for them to get Mr. Davis, of Wells Cathedral, to pass upon the plans for the organ and to suggest the stops to be used. The people of the Cathedral have reason to be grateful to them for the work which they did so well.

At the first Gregson recital the amount given to the fund for the organ case, or organ screen, as it is called, reached a total of \$200.85. The total cost of the mahogany screen as designed by the builders, will be about \$1800.00. The wood selected is not liable to danger by boring insects.

Four of the windows of the Cathedral on the south side have been put into iron frames and hung on hinges so that they can be opened.. This is a great improvement and a great relief.. Ventilation in this country does not amount to much unless the entire aperture can be free from that which shuts out the breeze. The other windows should be treated in the same way.

The frames are made in England by the makers of the windows. In a future number the entire cost of the frame and putting in place will be given and the donors of the memorial windows, or representatives of the families interested will be approached to see if they will bear the expense. When the frames made to fit the openings came, it was found that they fitted exactly, but the glass was wider than the stone frame and the windows had been let into the stone on each side, thus hiding letters of the inscription.. It was found to be necessary to cut a little from each side of the border of the windows in order to put them in the iron frame.

It was thought at first by mechanics that the work could not be done here and that the windows and frames would have to be sent away. However, a Portuguese man was found in the employ of E. W. Quinn who understood the work. He was tried with one window and he did the labor in such excellent manner that he was entrusted with the entire work. It was a work requiring great skill and care, but it was all done without the slightest injury to the windows. When it is con-

sidered that very small pieces of stained glass had to be cut and all the sides had to be leaded anew, it will be understood that only one who understood the work could have done it.

The windows at the back of the Altar should all be swung in the same way. The present move of opening threatens injury to the glass. The Chapter for many years has given a good deal of attention to the opening of the windows. Many thought that there was great delay, but it was felt that no mistake should be made. We have now eight windows which open in the approved manner and we repeat, the remainder should be swung in the same way as soon as possible.

◆◆◆◆◆
CATHEDRAL REGISTER.

Baptisms.

- July 8—Albert Adolph Kikuakoi Kalilioku Piianaia, by Bishop Restarick.
11—Arthur Le Roy Benny, by Canon Ault.
25—Clarence James Maxwell, by Canon Ault.

Marriages.

- July 15—Edward Todd Helen Ross, By Bishop Restarick.
22—Eleazer K. Lazarus, Cecilia Laanui, By Bishop Restarick.

Burials.

- July 2—Rebecca Helen Harris, by Canon Ault.
4—Cornelia Hamlin Babcock, by Canon Ault.
7—Emma C. C. Cederloff, by Canon Ault.
15—Philip Lewis Abshire, by the Rev. C. T. Murphy.
21—Infant son of Lieut. D. N. Swan, by the Rev. C. T. Murphy.
22—Robert George Rush, by the Rev. C. T. Murphy.
23—Maria Kukaiiani Miranda, by Bishop Restarick.

General Offerings	\$294.20
Hawaiian Congregation	36.30
Communion Alms	15.05

Number of Communion during July.... 182

THE REST HOUSE.

The Rest House at Kahala is finished. Mr. D. P. Blue, the manual instructor at Iolani assisted by two of the boys and a Japanese carpenter, did the work. Several gifts have been made of furniture which are highly appreciated. The gift of a refrigerator was highly valued, as the cost of that article was one which we looked at dubiously.. It will soon be furnished and then there will be a place to which our Clergy and Church workers can go for rest and recuperation, or for a few days outing at the end of the week.

It is a good thing to have this house and we are glad to have been able to provide it, and are grateful to those who have made it possible.

◆◆◆◆◆
CAROLINE CLARK.

In the death of Mrs. Caroline Clark the Church in Hawaii loses one of its most valued and efficient workers. Caroline Clark was a devout Christian woman, a loyal and intelligent Churchwoman and a faithful, earnest and devoted worker.

Mrs. Clark was born in Honolulu on July 7, 1856. When still young she went to England with Mrs. Theo. H. Davies and for many years was with the family. She was an experienced nurse, and her services were widely sought by white people and those of her own Hawaiian race.

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For years she had charge of the household at Iolani School under Bishop Willis, and many Hawaiian and Chinese boys remember her with affection and respect.

After Bishop Restarick's coming she did much work in connection with the Hawaiian congregation, and the Bishop requested her to devote herself wholly to work in connection with the Hawaiian congregation at the Cathedral. She consented, and in due time she was appointed by the Board of Missions, her stipend coming from the Woman's Auxiliary United Offering.

In the care of the sick and poor and distressed Mrs. Clark was indefatigable. She often came and consulted the Bishop, who was impressed with her wisdom and at the same time her loving, forgiving spirit in dealing with cases which they talked over.

Mrs. Clark was, from its inception, deeply interested in the work at Kapaehulu, and she greatly rejoiced at its progress. She visited St. Andrew's Priory regularly to attend to cases in the dispensary.

Some months ago Mrs. Clark was stricken with paralysis from which she partially recovered. But other strokes came, and she gradually sank away. She was frequently visited by the Clergy, by Mr. Kroll, until he left, and since then by Canon Ault. Mrs. Folsom has also seen her often and was with the Bishop in his visit the night before Caroline Clark entered into Rest.

The Burial service was read in the Cathedral by the Bishop and Canon Ault. Mrs. Clark had much to do with collecting subscriptions to pay for the Nave of the Cathedral and was devotedly attached to all that concerned it.

There were in the Chancel, in addition to the officiating Clergy, the Rev. Messrs. F. W. Merrill, Kong Yin Tet and Y. S. Mark. The two last were students at Iolani when Mrs. Clark was matron.

The Priory girls and members of the Hawaiian choir sang the hymns, "Peace, Perfect Peace" and "On the Resurrection Morning."

Caroline Clark was a good woman, and would be a credit in character and Christian life to women of any race. In early life she was married to the Rev. Abel Clark, who had charge of the Church work at Waialua, Oahu. Three children were born to them—Mrs. George J. O'Neil, Mrs. A. W. Adams, and Mrs. A. H. Hanna, who survive her. Mrs. Clark's only brother, Henry Smith, also lives to mourn the loss of this good woman. She has entered into the Rest of Paradise. She will hear one day the

voice of the master she served, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

◆◆◆◆◆◆◆◆◆◆
In the engine room it is impossible to look into the great boiler and see how much water it contains. But running up beside it is a tiny glass tube which serves as a gauge. As the water stands in the little tube, so it stands in the great boiler. When the tube is half full, the boiler is half full; when the tube is empty, the boiler is empty. Do you ask, "How do I know I love God? I believe I love Him, but I want to know." Look at the gauge. Your love for your brother is the measure of your love for God.—*Selected.*

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WAILUKU.

During his visit at Wailuku, Bishop Restarick suggested certain changes at the parsonage which he deemed necessary for the comfort and convenience of the family. He requested Mr. Villiers to get an estimate of the work required. This was done and Mr. Villiers wrote to the Bishop who thereupon, from money at his disposal, was able to offer to pay one-half of the cost if the people would do the rest. This was at once agreed to and the work, costing \$250.00, is completed, greatly to the relief of the Clergyman and his wife.

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HILO.

The Rev. J. Knox Bodell is constantly finding Church people who live at a distance on the various plantations. It is impossible to reach these without an automobile. After considering the matter, the Bishop, from the gift referred to last month, has purchased a Ford machine, in excellent order, which had belonged to the Rev. F. A. Saylor. The cost of the car and putting it in good order was \$300.00.

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KOHALA.

By the gift of a friend in the East, the Bishop has been able to purchase a new Ford car for the Priest who takes charge of the work in the Kohala district. It is impossible to attend to the work from St. Augustine's, Kohala, as a center, extending in one direction to Makapala, and on the other to Waimea, without an automobile with which to travel about. The friend who makes the purchase of this car possible has in the past assisted in providing means of conveyance for the Clergy of the Islands. It is to be obtain-

ed for Kohala and a suitable man is favorably considering the call to come and help us.

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LAHAINA.

During Convocation the letter printed below came to the Bishop. It was printed in a daily paper, but it deserves a place in the Chronicle, if it is late. God bless the children. They always help the Bishop.

St. Cross School,
Lahaina, Maui, May 20, 1915.
Our dear Bishop:—We can not give one day's salary to the Board of Missions because we are not big enough to work for a salary, so we each send you the price of one moving picture show.
We hope there will be plenty of money for you to send to New York.

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OPENING OF THE CHURCH SCHOOLS.

St. Andrew's Priory will open on September 6th. Any parents or guardians who desire to enter their children as boarders should communicate at once with Miss A. S. Marsh, St. Andrew's Priory, Honolulu.

Iolani School for boys will open on September 13th. The buildings have been painted within and without and sundry improvements have been made. Those who desire information should, in the absence of the Rev. Leopold Kroll, principal, communicate with Mr. Jan Mowatt, or Mrs. James Woolaway, the matron. Address either at Iolani School, Honolulu.



NEW WORKERS EXPECTED.

Towards the end of August it is expected that the Rev. Leland H. Tracy will arrive. Mr. Tracy is to have charge of St. Mary's and to do the work of a general missionary.

Mr. Tracy is a Princeton man and was working in Mexico until the troubles in that unfortunate country compelled him to leave.

At Iolani there will be one new man, Edward Stannard, who comes with the commendation of those who know the work here and have known Mr. Stannard for years.

At St. Andrew's Priory Miss Marsh leaves on a furlough in September, and it becomes necessary to have one more teacher. It is hoped that Miss Jessie L. Maddison, of Memphis, Tennessee, will

come in time for the opening of school, which is on September 6th.

At St. Elizabeth's it is necessary to have two new workers. Miss Catherine Curtis, of North Carolina, who has been working in Cuba, expects to be here early in September. Miss Curtis is a woman of large and varied experience. She is a cousin of Miss Susie Davis. The assistant of Miss Curtis will be Miss T. Sinclair, of Pacific Grove, California. Miss Sinclair is a clergyman's daughter and desires to enter mission work in Honolulu.



LETTERS.

From Connecticut comes a letter from one who visited Honolulu some years ago. Enclosed was a dollar for the Chronicle, and the words: "I am enjoying the Chronicle and read it through."

A letter came in July from R. Verne Mitchell who resided in Honolulu some years ago and was active in the work of the Brotherhood of St. Andrew. He had an active Junior Chapter and is remembered here most pleasantly for his helpful leadership. He writes:

"Saturday evening I spent considerable time in reading the Hawaiian Church Chronicle from cover to cover, and I find that my interest never abates in reading this delightful little church paper. I seem to be just as much interested and take as much joy and pleasure in your progress as I did when close at hand.

"I was remarking to Mrs. Mitchell about it and I find that she reads it about as assiduously as I do, even though she has never been in the Islands. She was

a Presbyterian, being confirmed in the Church shortly before our marriage, and the splendid churchly articles which appear in the Chronicle interest her very much.

"Enclosed you will find check for my subscription. I do not know whether this covers my obligations or not. If not, advise and I shall be very glad to send more."

A letter from Miss Katherine Howell of Uniontown, Pa., says: "I read the Chronicle faithfully and am very much interested in the work out there."

An extract from a private letter to one of our workers from Southport, England: I think I have told thee of our Vicar the Rev. Arthur Buxton, a great grandson of Elizabeth Fry, and also a direct descendant of Sir Thomas Lowell Buxton.

We have lost our hearts to him more deeply than ever now. He has us both as substitute teachers in the Sunday schools, and there is not much we wouldn't do for him, did he but know it.

He suggests King Albert only is handsomer. He is tall, with reddish hair and a very sweet smile, and he has the greatest of all charms—a delightful simplicity and genuineness combined with deep spirituality.

He has two extra services on Sunday for the soldiers, then we have three week day intercession services for the war, when he prays for the men by name who have gone to the front from the Parish.

He is tremendously impressed with his responsibility towards the soldiers in training here, and indeed all the churches are doing all they can for them: they have

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JORDAN'S

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their Parish houses open as reading and writing rooms for them, give them entertainments, etc. A few weeks ago they had a special Confirmation service for them, it was most wonderful, when about a hundred and forty men were confirmed. The main aisle for more than half its length was filled with men in khaki, some mere boys, and some with hair turning gray.

The Bishop of Liverpool, a dear old man, sat at the entrance of the Chancel, the men formed in double line and then knelt two at a time on the Chancel steps before him. The clergymen of the different churches sat with the men and each led the line of men he had prepared and knelt at the Chancel steps with them while they were being confirmed. It was a most impressive and thrilling service.

Then the Bishop's little addresses were just right, so simple and helpful. After the first hymn, "Fight the good fight," he spoke a little of what he was going to do for them, how he was going to pray that God's Holy Spirit might rest upon them always. After the Confirmation he went to the pulpit again and said he wanted to give them a motto, which they would find in Revelation 3-11: "Hold that fast which thou hast that no man take thy crown." When the Roman soldier went to war he appeared before the Emperor and swore instant obedience. They had now promised obedience to God, but while the Roman soldiers went immediately out to fight they remained to pray for help to keep their promise.

He wanted them to remember the words of the confirmation prayer because it was the knowledge that God their Father was defending them that would help them to go out and face danger and death. Their confirmation meant three things: God's protection, prayer—talking to God and letting Him speak to them and above all—Communion.

He told them how the British soldiers read their Testaments in the trenches and it interested the French soldiers so that they asked for Testaments to carry with them into the trenches. I wish I could give thee an idea of how lovely the Bishop's talk was and how attentively the men listened. We sang "Thine forever God of Love," and then came the benediction.

The whole service made one feel so happy about those men.

Last Sunday a major in all his regiments—sword and all—read the lessons at Church and it was quite impressive. In the afternoon he talked to the Sunday School. He said he had been in the Army twenty-eight years, but never till last week had he been under fire, for during the Boer war he was stationed in

India. For a few days last week he was where the bullets were flying all around him, but he was not afraid for he knew that not one of them could touch him unless God willed it, and he did not want anything better than God's will. He knew too that if he were killed it meant that his work here was finished and when it was done he did not want to stay.

Just think what a difference it must make to a man in going to the front to feel like that!

My dear Bishop Restarick.

Being in Chicago yesterday I attended the morning services at the University of Chicago. I enclose a copy of the Order of Service. The use made in it of matter from the Prayer Book is a striking tribute to the abiding and abounding and satisfying fitness and fullness of the Prayer Book to meet and express the needs of public worship.

So suited to the needs of public worship is the Prayer Book that it may prove a greater factor than it has occurred to us it might be in bringing into "unity of faith all those who profess and call themselves Christians." Is not such use of it as has been made in these University services at least a hint or indication that this may be so? Ought we not as Churchmen to rejoice that the Church has been made the trustee for all Christians of such a splendid heritage as the Prayer Book?

Very sincerely,
CHARLES L. RHODES.



PERSONAL.

On the Lurline arriving July 26th, came Mr. and Mrs. Hubert Carleton. Mr. Carleton was here some three years ago and delighted so many with his helpful and inspiring addresses. While here Mr. Carleton spoke in the Cathedral and elsewhere and was heard with gladness. Mr. and Mrs. Carleton are the guests of Mr. and Mrs. John E. Baird.

A letter from Dr. Alexander Mann, Rector of Trinity Church, Boston, was handed to the Bishop in July by Mr. Francis Cross and his brother, Eben. They are Princeton men and of the Harvard Law School. The Bishop was able to show them some of the work and they expressed much interest. They have friends here among the College men and spent some days with the von Holts at their mountain home.

Mrs. J. K. Bodel has been the guest of Miss Teggart at St. Andrew's Priory for a few weeks. She came with Miss Teg-

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agrt on her return from her visit to Hilo on July 27th.

The Rev. Charles T. Murphy, Rector of St. Athanasius' Church, Los Angeles, arrived in Honolulu on July 12th. Mr. Murphy came at the request of the Bishop to take temporary charge of the Church of the Epiphany, Kaimuki, and to assist at the Cathedral. The Bishop knew Mr. Murphy in California and was glad to have him as a guest at the Bishop's house for the first two weeks of his stay.

In our last issue the verse sent by Brother Dutton was spoiled for the reason that the last line was left out, so we now give it in full:

"A little work, a little play,
To keep us going,
So—Good Day,
A little trust that when we die,
We reap our sowing,
So good bye."

Miss H. Pollister, who was lately at Saranac Lake and saw Arthur Restarick, was in Honolulu on her way to Hana, Maui, in July. The Bishop and Mrs. Restarick were of course, glad to see someone who had so recently seen their son. Miss Pollister is from Portland, Maine, and is a graduate nurse.

On July 19th there arrived in Honolulu on the Tenyo Maru Mr. and Mrs. Charles F. Remer, of St. John's University, Shanghai, and Miss S. E. Hopwood, of "Anking, China, and Connecticut, U. S. A.," as she wrote in the guest book. They were going home on furlough. Mr. Remer's home is in Minnesota.

It was a pleasure for the Bishop and Mrs. Restarick to entertain during their stay in Honolulu Miss Bahn and Miss Converse, Churchwomen who arrived on July 16th and sailed on the Claudine the same evening. They are the guests of Mr. and Mrs. J. Charles Villiers, at Wailuku.

A letter from G. Verne Blue, of Iolani, who is spending his vacation at Ashland, Oregon, tells of his attendance on a course of lectures on literature. He speaks of the cherries, blackberries, raspberries and other fruits for which the vicinity of Ashland is famous.

Several personal notes were omitted last month, owing to our being absent when the Chronicle was being prepared.

One of these delayed items is the statement that we are glad to have with us again Mr. and Mrs. Philip H. Dodge. It seems natural to see their faces among

those in the Cathedral congregation as in the days immediately after the taking over of the work of the Church of England by the American Church. It was a characteristic remark made by Mr. Dodge after the first Gregson organ recital when he said: "This organ must be very well built, or it never would have weathered that storm."



LAY SERMONS AT HARVARD.

Some months ago at Appleton Chapel, Harvard, for one week six well known professors delivered the addresses at Appleton Chapel, Harvard. These addresses were taken down by a stenographer and here is one of them by Professor Cabot:

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep."

I wish to speak on form. Form of words, of thought, in muscular movement, in the state and church.

There are few words less popular nowadays than those associated with the word "form." We hate formalities, we don't care for ceremonies, and we dislike these things because form seems to us restraint, when we want freedom. It seems to us convention, a false outside when there is no truth inside. And then it seems something cut and dried and dead when we want life.

I want to speak of form as craftsmanship, as conservation, as a bit of relative fiction and as the threshold of originality. Form as craftsmanship: we know it in all good technique. In an athletic sense it is the opposite of what is slack, or slumping, or slipshod, or it is the opposite of what is wasteful, uncontrolled, sprawling. It is the opposite of what is shapeless, amorphous. We don't hear from the athlete the complaint that he does not care for formalities and therefore does not want form in his crew, in his tennis. He does not complain against old-fashioned form in this respect; he wants perfection of form.

And then we want form as conservation. In the national conservation movement one of the most striking things is that we want to stop those who would spoil the shape of the forest. We want to stop those who let energies run to waste, for form is always that which prevents energies from running to waste. In the human body the form of the heart and the blood-vessels, beautiful as a tree, is what prevents the blood from spilling out and running to waste. In the wood of the tree, form is the opposite of that which happens when it burns to ashes. It is the opposite of that which is nervous and run down.

Whatever our aversion to form, there is one form which all of us, even the most amorphous of us, have to carry with us, and that is the human body. We don't really find ourselves with a human body. It is something which has been built up, built up to conserve energy and to balance strains. It is something changed and not the same thing always. The stiffer parts are absent in infancy. We gradually acquire a skeleton and a backbone, which enable us to resist and give us form. We resist thereby the breaking down processes in our lives and the breaking down processes in nature.

Form as conservation holds the past. It holds all that we give—a form of words, a technique, an art, a religious rite. It is a knot to hold against strains. It holds the world's increasing store and prevents the disaster that each generation or each college class would have to start over again afresh, from the beginning. A wound tends to let the blood out drop by drop. Form tends to restrain things within their natural limits.

There is an old story, the source of

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which I have been unable to trace, of an Englishman in some remote part of India where there were no other white men. He was visited by a friend who came across the country after traveling many days. When the friend arrived at about dinner time, he found the Englishman sitting at the table alone, clothed in a full dress suit and he said: "For whom do you dress? Why all of this form and all of this ceremony?" And the Englishman said, essentially: "If it were not for this form and for these details, I should go to pieces, lose my morale. I should not be able to stand the strain." That story has always seemed to me significant, significant of the value of simple form.

Shall we never break form? Surely, whenever we think we do right to do so. But the men whom I do not see in church are not always ready to put up other and better form. Whenever I see them they are doing something less desirable than going to church, idling about and without proper restraint. And the men who want to break marriage and have liberal, unstrained view on this matter—they do not set up any new forms. What they start is skulking down the back streets, literally and figuratively.

We have to carry the burden of civilization, and in carrying that we must carry something that binds us. We must carry it in good form and with a stiff upper lip. The man who complains and the complaints that are thrown out are elements which increase the strain on the others, for that man is letting go of his end. By form we hold up our end of civilization. We prevent waste, as I have said. We conserve the world's best yet. We further achieve a certain relative bit of originality, or perfection.

There ought to be in every life some real one hundred per cent. success and some failure. But success is what I have to speak of. There ought to be some point of real efficiency from which you make your experiments. We don't say that the musician shall come about sixty or seventy per cent. right. We say he shall be absolutely in tune. We don't say that the surgeon should cut the wrong artery only now and then; he must always cut right. We don't say that the physician shall prescribe a wrong and poisonous dose now and then; he must be one hundred per cent. right. So in the stenographic schools; the stenographic examination is one which no one passes who does not get one hundred per cent. There ought to be some test in our lives which we don't pass unless we get one hundred per cent.

But form does not destroy all freedom. It is an area of relative firmness and

stability, it is the point from which you take off on your leap to something original. You need the firm, the stable, the static to leap from, and you will take off always in the same way, even if you break the record. For every little bit of originality we have to start from form. But you can create nothing out of form; when you create, you must create, as did God, when the world was formless and void.



THE WHY OF A SCHOOL.

It was beyond doubt a good school,—better than any I had ever seen. I sought out the Superintendent, to learn why. He himself was the first answer. I saw it at once, and his words confirmed the impression. "Yes, I have made it my life work. Rectors come, and rectors go; and we ask of them inspiration, but nothing else. The school is as permanent an institution as the vestry, and we do not believe in changing the executive officer every few years." This might have troubled me, had I not seen so clearly the man's efficiency. And he foresaw my next question. "Of course," he continued, "when a rector comes who has made a study of educational principles, we gladly work out his ideas. But the best of them seldom have much to add. My teachers and I have managed to keep near the front of the Sunday School movement." And a well stocked teachers' library nearby, bore him out.

"But how," I exclaimed, "do you get the moral support of the community for a work like this?" "I do not have to ask for it," he replied, "because it is given as a matter of course. Our people are American enough to believe thoroughly in the separation of Church and State; and therefore they take seriously the responsibility laid upon them in the matter of education. Our Parish takes the Sunday School as seriously as our neighbors, the Roman Catholics, take their Parochial School,—and we are not looking for

financial help from the State. Our aim is to maintain a school that will teach the history of our religion, as well as our best public schools teach American history,—a school that will turn out citizens of the Kingdom as loyal to the Church as our young Americans are to the nation.

"Your ideals are splendid," said I, "but how do you overcome indifference?" "There is none," he responded quickly. "We do not beg parents to send their children, to help the work along; neither do we find it advisable to attract the children with silly devices or rewards. These things inevitably suggest a make-believe school, not worthy of serious attention. As I have said, this Parish understands that it is responsible for the religious education of its own members. The Vestry sees to it that we maintain a certain standard of educational efficiency. A school like ours is what the parents of this community want. If we did not give it to them, they would be about our ears as quickly as they go for the local school board, when things go wrong there. They send their children as a matter of course, and if we don't make the children work, they come and tell us that we don't know how to run a school."

"There are always some," I remarked, "who think that they know more about the matter than those whose business it is." "To be sure," was the prompt answer. "But in this community, even they

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send their children. And frankly, in some cases, if they saw the thing only from their own point of view, they would be quite justified in keeping the religious education of their children in their own hands. Home instruction with them would mean the very best instruction. But these people have learned to see beyond their own immediate interest. They realize that their children ought to take a place in the midst of the Christian community, for instruction as well as for worship. They are, therefore, among the staunchest supporters of the school, and add materially to its strength both by their example and their counsel."

"Wonderful!" I exclaimed.. "But—" (my eye took in an array of sand tables, stereoscopes and other paraphernalia of realism) "don't you feel sometimes that geography and archeology are rather far removed from the religion of Jesus?" An eager look in the eye of my new friend told me that I had touched the springs of his eloquence. "You forget," he rejoined immediately, "that everyone of the little children whom Jesus loved knew intimately the whole history of their fathers. It was their training in history that made them strong in faith. Our school as you see it is what it is because we in this parish heard unendingly the plaint of public educators that our youth knew nothing about the Bible. We determined to do something about it; and we have been doing it long enough to see the results. Our young people are devoted to their Church, because they have seen God in the history of His people, as well as in their own experience. They have seen

the foundation stones of their religion, and their faith in it is unshakable."

There was much more that he would have told me, but my time was spent. "I have travelled fast and far today," I said in parting, "and came upon your town without knowing its name.. Tell me please, where I am. I would like to send my friends to see your school." "It is called Utopia," he answered, "but it is not so far from your town as you think. You have come in a roundabout way... You will remember it best as the next town beyond Perseverance."—*Warner F. Gookin in Church Militant.*

**AT ONCE.**

If there are any who have not yet sent their gifts to the Emergency Fund, it should be done at once because the money must be sent on so that it will be in New York by August 31st.

**THE HISTORIC EPISCOPATE.**

In accordance with a resolution passed by the House of Bishops at the General Convention of the Church held in Washington October, 1898, the remains of the Right Reverend Thomas John Claggett, the first Bishop in the whole Church of God consecrated on American soil, were translated to the Cathedral grounds to a vault immediately behind the chancel of St. Alban's Church, upon the Feast of All Saints, 1898.

Bishop Claggett represents in his own person the historic Episcopal succession of our Church from the days of the Apostles and thus from our Lord Jesus Christ himself.

Bishop Claggett was consecrated First Bishop of Maryland on September 17, 1792, at Trinity Church, New York, during the session of the General Convention. Among his consecrators were:

Samuel Seabury, Bishop of Connecticut, who was consecrated November 14, 1784, by Scotch Bishops; and William White, Bishop of Pennsylvania, who was consecrated February 4, 1787, in the Chapel at Lambeth Palace, London, by Moore, Archbishop of Canterbury, the Archbishop of York, the Bishop of Bath and Wells, in whose diocese Glastonbury is situated, and the Bishop of Peterborough.

Bishop Claggett's other consecrators were Provoost, Bishop of New York, and who was Chaplain of the Continental Congress, and Madison, Bishop of Virginia.

While Bishop Claggett and all the Bishops of our Church trace their historic descent not only from James, the Lord's

brother, the first Bishop of Jerusalem, St. John at Ephesus, as well as St. Peter and St. Paul, there is given below (and taken from "The Primitive Church" by Rev. A. B. Chapin) the list of the Bishops from Jerusalem only, because that list carries with it the British succession and is therefore more especially associated with Glastonbury.

Bishops of Jerusalem.

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110.	H. Gower	1328
111.	J. Thoresby	1347
112.	R. Brian	1349
113.	T. Falstaff	1353
114.	A. Houghton	1361
115.	J. Gilbert	1389
116.	Guy de Mona	1401
117.	Henry Chichely	1408
	Henry Chichely was made Arch- bishop of Canterbury.	
	Archbishops of Canterbury.	
118.	H. Chichely	1414
119.	J. Stafford	1443

120.	J. Kemp	1452
121.	T. Bouchier	1454
122.	J. Morton	1486
123.	H. Dean	1502
124.	W. Wareham	1503
125.	T. Cranmer	1533
126.	R. Pole	1536
127.	M. Parker	1559
128.	E. Grindall	1575
129.	J. Whitgift	1583
130.	R. Bancroft	1604
131.	G. Abbott	1610
132.	W. Laud	1633
133.	W. Juxton	1660
134.	G. Sheldon	1663
135.	W. Sancroft	1677
136.	J. Tillotson	1691
137.	T. Tennison	1695
138.	W. Wake	1715
139.	J. Potter	1736
140.	T. Herring	1747
141.	M. Hutton	1751
142.	T. Secker	1758
143.	F. Cornwallis	1768
144.	J. Moore	1783
	Moore consecrated White first Bishop of Pennsylvania.	

Bishops of the Church in U. S.

145.	White, First Bishop of Pennsylv- nia	1790
	White was a consecrator of Clag- gett as first Bishop of Maryland.	
146.	Claggett, First Bishop of Maryland.	1792
147.	Kemp, Md.	1814
148.	Stone, Md.	1830
149.	Whittingham, Md.	1840
150.	Pinkney, Mr.	1870
151.	Paret, Md.	1885
	In 1895 the diocese of Maryland was divided into two dioceses, Maryland and Washington.	
152.	Satterlee, First Bishop of Washing- ton	1896

In the year 1800, the United States Senate held their first session in the City of Washington, and Bishop Claggett was their first Chaplain in Washington.

The late Bishop of Iowa has pointed out very clearly the indirect influence of the Episcopal Church upon the whole fabric of the United States, all the stronger because indirect and unconscious. Some years ago he published a list of the framers of the Constitution of the United States [the most wonderful work, Mr. Gladstone says, ever struck off at a given time by the brain of man], which shows that of the thirty-nine men engaged in that work, two-thirds were by birth, by baptism, by family or personal affiliations connected with the Episcopal Church, and that a large number of these had been engaged in framing the constitution and canons of the Church in America two years before they were called upon to frame the Constitution of the United States itself. Of the fifty-six signers of the Declaration of Independence, thirty-four were Episcopalians. It was in St. John's Church at Richmond, Virginia, that Patrick Henry, 1775, sounded the keynote of the war for independence in the cry, "Give me liberty or give me death." Bishop Perry points out

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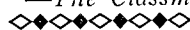
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that from Washington to Benjamin Franklin the controlling religious spirit of the Federal Convention was that of the American Episcopal Church.



TAKE THE OTHER HAND.

A lady who was visiting a ropeworks saw at one end of the building a little boy turning a very large wheel. She thought it was too laborious work for such a child, and she came near and spoke to him. "Who sent you to this place?" she asked. "Nobody; I came by myself." "Does your father know you are here?" "I have no father." "Are you paid for your labor?" "Yes, I get ninepence a day." "What do you do with your money?" "I give it to my mother." "Do you like this work?" "Well enough, but if I did not I should do it, for I want to get money for my mother." "How old are you?" "Almost nine." "Are you never tired of turning the great wheel?" "Yes, sometimes I get tired." "And what do you do then?" "Why, lady, then I take the other hand." She went home strengthened in her devotion to duty, and said, "The next time my tasks seem hard to me I will not complain, but 'take the other hand.'"—*The Classmate.*



WHY MINNIE COULD NOT SLEEP.

She sat up in bed. The curtain was drawn up and she saw the moon; and it looked as if it were laughing at her. "You need not look at me, moon," she said. "You don't know about it; you can't see in the daytime. Besides, I am going to sleep."

She lay down and tried to go to sleep. Her clock on the mantel went "tick-tock, tick-tock." She generally liked to hear it, but tonight it sounded just as if it said: "I know, I know, I know."

"You don't know, either," said Minnie, opening her eyes wide. "You weren't there, you old thing; you were upstairs."

Her loud noise awoke the parrot. He took his head from under his wing and cried: "Polly did."

"That's a wicked story, you naughty bird," said Minnie. "You were in grandma's room, so now."

Then Minnie tried to go to sleep again. She lay down and counted white sheep, just as grandma said she did when she couldn't sleep. But there was a big lump in her throat. "Oh, I wish I hadn't!"

Pretty soon there came a very soft patter of four little feet, and her pussy

jumped on the bed, kissed Minnie's cheek, and then began to "purrr-r-r, purrr-r-r." It was very queer, but that too sounded as if pussy said: "I know, I know."

"Yes, you do know, kitty," said Minnie. And then she threw her arms around kitty's neck and cried bitterly, "And—I guess—I want—to see—my mamma!"

Mamma opened her arms when she saw the little weeping girl coming, and then Minnie told her miserable story.

"It was awfully naughty, mamma, but I did want the custard pie so bad, and so I ate it up—most a whole pie; and then—I—I—oh, I don't want to tell, but I 'spect I must—I shut kitty in the pantry to make you think she did it. But I'm truly sorry, mamma."

Then mamma told Minnie that she had known all about it, but she had hoped that the little daughter would be brave enough to tell all about it herself.

"But, mamma," she asked, "how did you know it wasn't kitty?"

"Because kitty would never have left a spoon in the pie," replied mamma smiling.—*Little Men and Women.*



NEWS FROM HADES.

If Billy Sunday's census of hell has been conducted with care and accuracy, there is a mixed society in that Winter resort. He includes in it Pharaoh, Voltaire, Nebuchadnezzar, Huxley, Jezebel, John Stuart Mill, Nero, Tyndall, Judas, Thomas Paine, Attila, Ingersoll, Louis XIV, Rousseau, Louis XV, Ivan the Terrible, Mme. Pompadour, Catherine de Medici, Mme. de Montespan, and Mme. de Maintenon.

It is well to have the matter settled and not have to wait until the Judgment Day. Many of us have wondered who was going to the place and have felt much vexation at having to wait so long to find out. Mr. Sunday has relieved our curiosity only in part, it is true, but every little bit helps. Later he may get some further information on the subject and let us know more. Most men had expected to wait a long time before they should hear the words, "Depart from Me, ye cursed, into everlasting fire prepared for the devil and all his angels." We now hear them ahead of time, not pronounced by the One from whom we have been taught to expect them, but pronounced by the voice of indubitable though self-assumed authority.

Upon what principle Mr. Sunday condemned these souls to hell it is not, at first blush, quite easy to make out. He seems to have sent Huxley and Tyn-

dall to hell because of their scientific investigations, which he may think cast doubt upon the Sunday theology; and Paine and Ingersoll because of their infidelity. But nobody could be more orthodox than Mme. de Montespan, Louis XIV, and Catherine de Medici. Mme. Pompadour is apparently sizzling in flames under the Sunday sentence because she carelessly forgot the formality of marriage with Louis XV, and Mme. de Maintenon, we are forced to conclude, is condemned because she scrupulously insisted on that formality. Or perhaps her condemnation is caused by her having urged the King to banish the Protestants, in which case it seems that some leniency should have been extended to Voltaire for his efforts to

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relieve the Protestants from the burdens imposed by her.

Judas, of course, has no appeal from Judge Sunday's sentence. Nero, perhaps, might put in the insanity plea, or at least ask to have the Binet test for defectives applied before sentence is passed. If Nebuchadnezzar had been able to get an alienist—he certainly had the price—he might have been able to avert his fearful doom. But, of course, no such defense could avail in the case of John Stuart Mill, who had all his wits about him and trod his evil path with open eyes.

Mr. Sunday deserves praise for his self-restraint in leaving out Caligula, Stephen Girard, Napoleon, Dr. Channing, and Alaric the Goth. But perhaps this is only the first installment, and we shall get another docket soon. It is to be hoped so, for we are athirst to know these things. — *New York Times*.



HOW TO USE THE BIBLE.

When in sorrow, read *John 14*.

When you have sinned, read *Psalms 51*.

When men fail you, read *Psalms 27*.

When you worry, read *Matthew 6:19-34*.

Before church service, read *Psalms 84*.

When you are in danger, read *Psalms 91*.

When you have the blues, read *Psalms 34*.

When God seems far away, read *Psalms 139*.

When you are discouraged, read *Isaiah 40*.

If you want to be fruitful, read *John 15*.

When doubts come upon you, try *John 7:17*.

When you are lonely or fearful, read *Psalms 23*.

When you forget your blessings, read *Psalms 103*.

For Jesus' idea of a Christian, read *Matthew 5*.

For James' idea of religion, read *James 1:19-27*.

When your faith needs stirring, read *Hebrews 11*.

When you feel down and out, read *Romans 8:31-39*.

When you want courage for your task, read *Joshua 1*.

When you want rest and peace, read *Matt. 11:25-30*.

When you want Christian assurance, read *Rom. 8:1-30*.

For Paul's secret of happiness, read *Colos. 3:12-17*.

For Paul's idea of Christianity, read *2 Corin. 5:15-19*.

When the world seems bigger than God, read *Psalms 90*.

When you leave home for labor or travel, read *Psalms 121*.

When you grow bitter or critical, read *1 Corinthians 13*.

When your prayers grow narrow or selfish, read *Psalms 67*.

For a great invitation and a great opportunity, read *Isaiah 55*.

For Jesus' idea of prayer, read *Luke 11:1-13, Matthew 6:5-15*.

For the prophet's picture of worship that counts, read *Isaiah 68:1-12*.

For the prophet's idea of religion, read *Isaiah 1:10-18, Micah 6:6-8*.

Why not follow *Psalms 119:11* and hide some of these in your memory?

For Paul's rules on how to get along with men, read *Romans 12*.

When you think of investments and returns, read *Mark 10:17-31*.

—Selected.



Someone tells of a noted violin maker who always went into the forests himself and chose his violin woods from the north side of the trees. Is not this a precious suggestion to those living in the north rooms of the school of experience, working out the problems of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity? Be of good cheer, beloved! The work of the world is being done by those toughened in the storms of life. God knows where His choice bits of timber grow.—*Record of Christian Work*.



When someone asked a missionary if he liked his work in Africa, he replied: "Do I like this work? No; my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat refuse. We do not like association with ignorant, filthy, brutish people. But is a man to do nothing for Christ he does

not like? God pity him, if not. Liking or disliking has nothing to do with it. We have orders to 'go' and we go. Love constrains us." Such a love begets the strength to do the "all things." — *Selected*.



"SCIENTIFIC MANAGEMENT."

The rector or superintendent desiring to promote the efficiency of his Sunday School would do well to study the little book bearing the title, "The Sunday School under Scientific Management," by Rev. Ernest J. Dennen, rector of St. Stephen's Church, Lynn. The book is not the elucidation of a theory, but a picture of the methods the author has found effective in his own school. To the ordinary Sunday School worker the book is exasperating. It seems to present an impossible ideal. Yet practically all the suggestions can be carried out in the ordinary school if, as Mr. Dennen so tersely puts it, we are "willing to pay the price in pains."

It is not possible in so brief a review to enter into any detailed description or criticism of the contents of the book. Suffice it to say that it is the best of its kind that has appeared. It may be well, however, to call attention to the author's point of view. There are, as he points out, two kinds of Sunday School—the School of Influence and the School of Information. The underlying idea of the former is "to influence the pupils by bringing to bear upon them the personal influence of a teacher in whose hands is the Bible, and in whose heart is the love of God"; that of the latter is "to impart information in a systematic, orderly and progressive manner." Mr. Dennen describes a school of information where the value of personal influence is fully recognized, but where it is only one of many elements contributing to the carrying out of the central purpose.

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STATISTICS OF SENIOR CLASS AT YALE.

A religious census of the last Yale senior class showed that one student admits he is a heathen and another an atheist. There are 82 Episcopalians, 53 Presbyterians, 39 Congregationalists, 25 Roman Catholics, 19 Baptists, 17 Hebrews, 12 Methodists, 5 Dutch Reformists, 4 Lutherans, 2 Reformed Presbyterians and 1 Universalist. Total number 261.

Other figures show: Users of tobacco, 167; consumers of alcoholic drinks, 143; wearers of eyeglasses, 184; wearers of glasses before entering college, 123; engaged to be married, 39; board at Commons, 220; voters, 83; Republicans, 45; Democrats, 24; Progressives, 4; Prohibitionists, 2; Socialists, 2; independent, 7; students who have been abroad, 125; athletes, 179; engaged in voluntary religious work, 93; members of musical clubs, 82, and debaters, 39.

By a majority of fourteen the class favors compulsory morning chapel.—*New York Tribune.*

Some forty years ago, when a British admiral cruising in northern waters anchored off the Indian town of Masset on Graham Island, British Columbia, a chief drove his war canoe alongside the man-of-war. A covering which concealed some object in one end of the canoe aroused the admiral's curiosity and he questioned the man about it. With pride the chief lifted the covering, revealing a heap of the gory heads of his enemies!

Recently the Bishop visited the home

of this man's son, and found a Christian family, who entertained him in their home with every evidence of comfort and refinement. The change had been wrought by a mission of the Church of England. Every native in the place is an enthusiastic Christian. Their place of worship, which holds 300, is well filled at every service, and at least three of their number are able to take charge of the service and preach. What a testimony to the transforming power of the Gospel!—*The Living Church.*

THE CATHEDRAL.

The Cathedral may be as noble as that of Durham or as humble as the Chapel of a Missionary Bishop; its essential features are that it be the official seat of the Bishop and his spiritual home; that through its officers or chapter of clergy and laity, it represent the whole Diocese; that it be recognized as the center of diocesan worship, work, teaching, and preaching, as the Church belonging not to the Bishop but to the whole Diocese; and that all the people, coming from the various parishes for counsel and mutual inspiration, feel that here also is their spiritual home.—*Bishop Lawrence, Massachusetts.*

The question is sometimes asked whether the natives in our foreign fields really contribute in any adequate way toward the support of Christianity. This is a perfectly reasonable question, since self-support is one of the signs of a vital, coherent national Church. As a partial

response it is worth noting that within the past few months Chinese Christians have made the following gifts: (1) \$10,000 toward a hall for St. John's College, Shanghai, commemorating the twenty-fifth anniversary of Dr. Pott; (2) \$2,000 toward a pledge of \$8,500 for the Cathedral School for Girls, Hankow; (3) \$8,000 promised for the auditorium of St. Mary's, Shanghai; (4) a residence erected at a cost of some \$4,000, for Dr. Mac-Willie, Wuchang, as a mark of appreciation for the work done by him as head of the Red Cross during the revolution. Also, \$5,000 has been contributed toward the purchase of land for the enlargement of a hospital; (6) \$7,000 given outright for the purchase of land for St. Luke's Hospital, Shanghai.

These are very recent instances of Chinese generosity, in addition to which there is a constant increase in giving toward the general support of Christian work.

At the 33d annual meeting of the Church Temperance Society which was held in January at the "Longshoremen's Rest," 164 Eleventh Avenue, New York City, it was reported that the society's receipts last year amounted to \$12,994.00. The 'Longshoremen's Rest' averaged 424 visits a day by men from the water front, or a total of \$131,500, while "Squirrel Inn" on the Bowery sheltered 123,000. Two thousand two hundred and forty-five men were aided to obtain employment and six new bubble fountains were placed on Third Avenue between Chatham Square and 34th Street.

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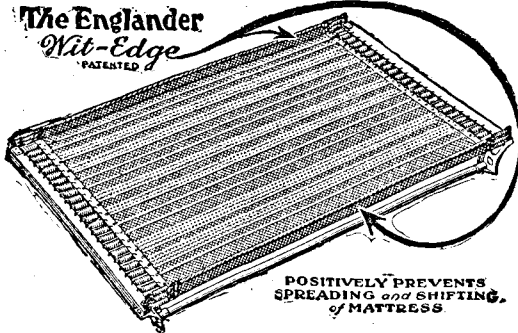
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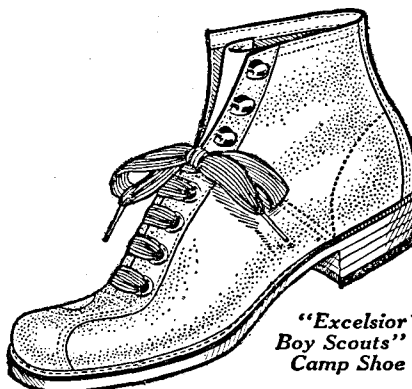
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